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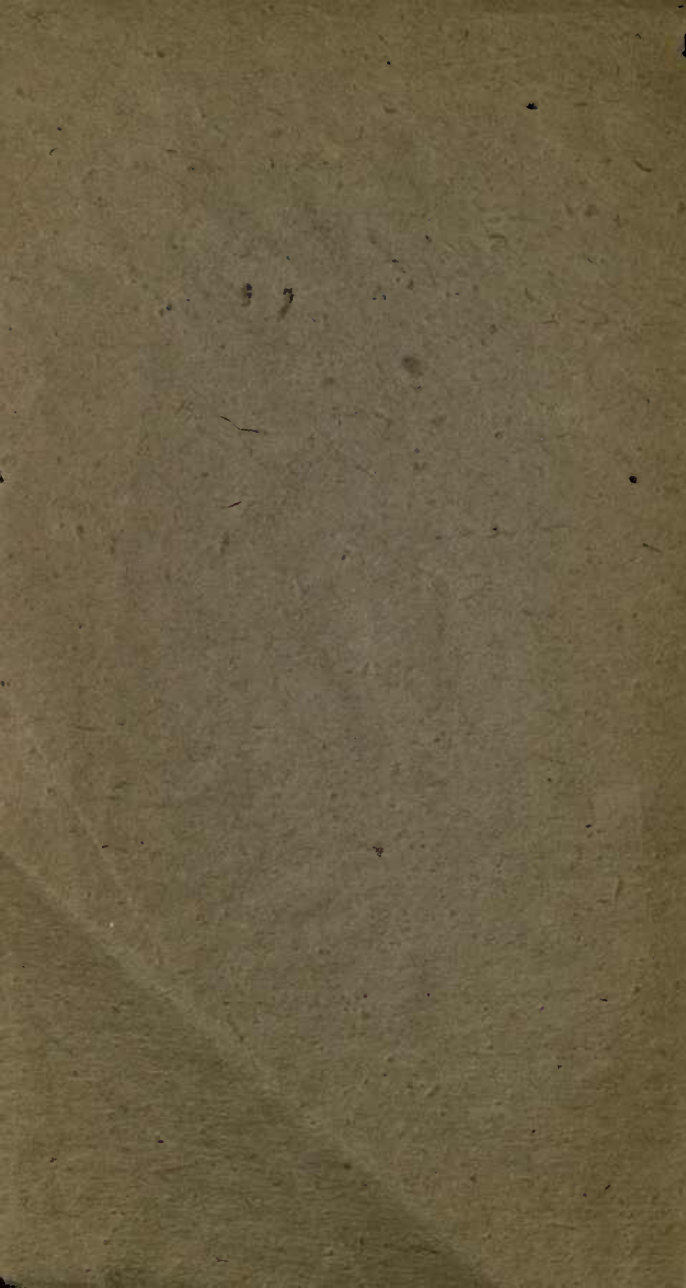
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FAITH IN ISRAEL,

EXEMPLIFIED IN THE TESTIMONY BORNE TO
THE POWER OF THE GOSPEL, BY MEMBERS
OF THE HOUSE OF ISRAEL.

BY

THE REV. W. AYERST, A.M.,
OF ST. JOHN'S COLLEGE, CAMBRIDGE.

“Abraham believed in the Lord; and he counted it to him for
righteousness.”—GEN. xv. 6.

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CONTENTS.

PASSAGES IN THE LIVES OF—

	PAGE
<i>Bishop Alexander</i>	4
<i>Mrs. Lauria</i>	17
<i>Peter Meir</i>	24
<i>Heinrich Graf</i>	27
<i>Maria</i>	31
<i>Dr. Frankel</i>	43
<i>Dr. Capadose</i>	51

FAITH IN ISRAËL.

“ABRAHAM believed in God, and he counted it to him for righteousness;” and some have been found in all ages who have followed his example of faith and patience. Of many of the descendants of Abraham, it must, indeed, be said, that they, being ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. They receive not the promises of God, and believe not in the Saviour of the world, because they trust in themselves that they are righteous. They seek to be justified by the works of the law, and depend on their own good deeds, on the merit of their prayers, fastings, almsgivings, and study of the law, as a ground of hope. But although many are thus ignorant of the great truth, that “the just shall live by his faith,” (Hab. ii. 3,) there are many others of the house of Israel who tread in the footsteps of their father Abraham; and while a great multitude of the Gentiles are obedient to the Gospel, there are not wanting in Israel those also, of whom it may be said, that they have put on Christ Jesus the Lord, in whom neither circumcision availeth any thing, nor uncircumcision, but a new creature.

We propose to relate the history of some of these, who, after having been taught in early life to reject the Gospel of Jesus Christ, have been afterwards led to embrace the truth they once despised, and have shown by a holy life, and a happy death, that the Gospel of Christ is the power of God unto salvation unto every one that believeth, unto the Jew first, and also to the Greek.

We refer, in the first instance, to the Rev. M. S. ALEXANDER, who, like so many of his nation, was educated according to the traditions of the elders, but entirely unacquainted with the doctrines and precepts of Christianity.

“He was born in the year 1799, in a small town of Prussian Poland, and was brought up from his infancy in the strictest principles of Talmudical Judaism. At the age of sixteen he became a Jewish teacher amongst his brethren in Germany, in which employment he continued until a favourable opening presented itself in England, which he determined to embrace, little knowing the gracious designs of God respecting him. He arrived in this country at the age of twenty-one, ignorant of our language, our Scriptures, and our religion. Of Christianity he had no other idea than that which he had derived from the slanderous traditions of the Talmud, occasionally illustrated by a passing view of a Romish procession in honour of some saint in his native town; and he regarded it accordingly as idolatry, to be abhorred by every faithful Israelite. As to the Christian Scriptures of the New Testament, he was not even aware of their existence.

He was soon settled as private tutor to the children of a respectable Israelite in a country town. It was in this situation that Christianity was first presented to his mind, and that his prejudices were first shaken in a very remarkable manner. Walking with his friend, his attention was attracted by a large handbill notifying the Annual Meeting of the local Association in aid of the Society for promoting Christianity amongst the Jews. His curiosity was excited, and, in answer to his eager inquiries, he was informed that the Society hoped to convert the Jews by means of the New Testament. He had now to learn what the New Testament was, and was told that it was an absurd book, which he would do well to read, and which indeed every Jew ought to read, with a view to the confirmation of his own mind in his own religion and in opposition to Christianity.

He *did* read the New Testament, and the very first

perusal of its sacred pages awakened an enquiry and an interest which four years of severe mental conflict brought to a happy termination. With a mind dissatisfied and ill at ease, struggling with convictions on the one hand, and the prospect of worldly disgrace and ruin on the other, after one or two changes he settled at Plymouth as reader in the Jewish synagogue. He subsequently married; and now, as he thought, steadfastly resolved to abandon every thought of Christ and his religion. Through God's mercy, he was not long able to persevere in this resolution. There were Christian hearts that yearned over him. Christian love, tempered by Christian forbearance and discretion, stole an unsuspected march upon his honest and earnestly inquiring mind. Yet the struggle within was almost heart-rending. He was afraid, I have heard him say in reference to that period, to come near the church, and yet on Sunday evenings would steal silently under its walls, and, almost rivetted to the spot, listen to the pealing organ as it accompanied the songs of Christian praise. At length, after having for some time communicated his difficulties to a Jewish friend, it became necessary to make a formal announcement of his views to the congregation in which he ministered.

Still pressed by the entreaties of dearest friends, harassed by temptations, and appalled by the dark prospect apparently before him, he trembled on the verge of the step he was about to take; and again, for a very short interval, hesitated whether he should proceed. But the Lord had mercy upon him, strengthened his faith, and enabled him to decide fully and finally for Christ.

He was received into the Church of Christ by baptism at St. Andrew's, Plymouth, on Wednesday, June 22, 1825. Owing to his known position in a Jewish congregation, and the character which he had previously borne, the circumstance of his baptism excited considerable interest throughout the country: the friends of the Jewish cause were much encouraged, a greater spirit of inquiry was promoted amongst the Jews themselves, and, as was to be expected, the

opponents of this blessed work manifested the bitterness of their feelings in various ways."*

The following account of a visit which he paid some years after to Schönlanke, his native place, will show in some measure what severe trials Mr. Alexander had to encounter in consequence of the misunderstanding that prevailed in the minds of many of his nearest relatives. The statement is given by one who was his companion on the journey, and an eye-witness of that which he relates:—

“It was in the autumn, at the time when the Jews celebrate the Feast of Tabernacles, that we proceeded on our way, and saw and conversed with many Jews who reside in the different places through which we passed.

Before we reached S——, the time for the celebration of the feast had passed, so that we arrived at a season very favourable for the wished-for interview with Mr. A.'s relatives. We had travelled a considerable distance on the day we reached S——, and moved on but slowly in the company of two excellent Christian friends, who, having occasion to visit a place in that neighbourhood, had kindly offered to take us with them. As they travelled in their own conveyance, and with the same horses, and the journey extended to a distance of several hundred miles, in going and returning, we had often had occasion to stop for rest, and had thus also enjoyed favourable opportunities for seeing the Jews.

The shades of a beautiful autumnal evening began to cast a gloom on everything around, which harmonized well with the solemn feelings that filled our minds as we approached the quiet town of S——. We were earnest in prayer for a blessing on the occasion.

When I thought how long a time had elapsed since Mr. A. left the place to go to a strange and distant country, and the important change which had taken place in his religious views, and our great uncertainty as to the reception he was about to meet with, I could not but feel the strongest emotions. I

* Two Sermons by the Rev. J. B. Cartwright, on occasion of the Death of Bishop Alexander.

had already seen Mr. A. under circumstances of painful trial in confessing his Master, and I could not doubt but that God would be with him; but still it was no common occasion that was before us, and I felt deeply thankful in knowing, that whatever the result might be, he was preparing for the event in the right spirit, he was casting his care upon God, and he knew that God cared for him.

As we wished not to excite notice under such peculiar and painful circumstances, we did not go to the inn where our friends remained with the conveyance in which we had travelled, but alighted at the entrance of the town, and proceeded unnoticed through the streets.

We passed the house in which Mr. A. was born, and where his sister and some of his relatives still resided. As it was by that time nearly dark, no one noticed him, although there was light enough for him to recognize distinctly every spot. We paused for a moment near the house occupied by the family. What a change since he had left the home of his infancy! What feelings crowded into his mind on thinking of the scenes he had passed through! The Jewish schoolmaster, a man still in the prime of life, passed us; he had taught Mr. A. the first rudiments of Hebrew, but the gloom of evening prevented his recognizing his former pupil. It was, however, necessary to make some arrangement for a lodging, and we needed some refreshment. Most of the inns in the place, like that at which we had left our friends, were kept by Jews. This is often the case in Poland and West Prussia, and is an advantage for the Christian missionary who visits a town, as the Jewish inn being frequently visited by those to whom he has a message, he is at once introduced to many with whom he wishes to converse, who are to be met with in the travellers' room, and of their own accord often enquire concerning the stranger who has visited their town. This harmless curiosity often leads to conversation, and with a frank, sociable, intelligent people, like the Jews, presents a favourable opening for cultivating inter-

course. In this particular instance, however, that which, under ordinary circumstances, would have been an advantage, was obviously rather the contrary, and accordingly we proceeded to the only Christian inn in the place.

But now, said Mr. A., what is to be done next? The time is precious; what step shall I take for securing an interview with my sisters? As it was most important to avoid excitement as much as possible, lest the door should be shut against all intercourse, through the bigotry of some one among his relatives who might stand in the way of the others, we deliberated very seriously on the matter. He had never seen or heard from his sisters and brother-in-law who reside at S——, since he embraced Christianity, except once, when his name was mentioned by them with an expression of hatred, showing how greatly they were exasperated at the change.

The plan which Mr. A. resolved on was this. He had three sisters residing in the place, one of whom was a widow, and had always been most tenderly attached to him in childhood and youth. It was naturally to be expected that she would be able to converse with him more freely, at least at first, than the other two, who might find a difficulty from the feelings of their husbands.

A message was sent to the widowed sister, that a gentleman had arrived from England, who wished to see her. She very soon came to the inn on the receipt of our message. Mr. A. had left the room in which we had been sitting before she came, and left me to open the conversation with her. I began by telling her, that I had lately come from England, and that as I knew her brother, I wished to see her. As soon as I mentioned the name of her brother, it was evident that she had not lost her affection for him. I asked, 'Do you wish to hear from him? Do you wish to see him?' 'If possible,' she said, with an emotion which showed that a blessing attended the visit to S——. In a moment Mr. A. was in the room, and brother and sister met with the utmost cordiality and affection.

After some time had passed in a conversation which both were most desirous to prolong, the question naturally arose, what is to be done as to seeing the others, and it was agreed, as a farther preliminary, to send for the husband of the younger sister, who was known to be less bigoted than the elder brother-in-law. He came, and behaved very kindly, but said, 'Now, Alexander, your sisters and we all shall rejoice to see you; come to my house, we will all meet together, and shall welcome you among us; but remember, you must not stay here. The excitement will be too great, the rage of party feeling is too violent, do not expose us to it. We can all meet now quietly; it is night; no one will know that you have been here; leave to-morrow morning by five o'clock, before any one is stirring, and all will be well. I say again, we shall all be heartily glad to see you, but you must not stay here.'

This was painful, but the real kindness of heart with which it was spoken was not to be overlooked.

Accordingly, the three sisters, the two husbands above mentioned, and one or two of the junior relatives, met their Christian brother. I had the privilege of being present, and shall never forget the simplicity and godly sincerity with which our departed friend spoke of his Christian principles. Much was said about family history, but much was also said about Mr. A.'s having embraced Christianity. The younger brother-in-law had seen a Christian missionary, and had some indistinct idea of the New Testament, but for the most part its contents were altogether strange to them, as they still are to so many of their nation. The elder brother-in-law was almost the only one to object, and his argument was contained in a few questions which he several times proposed very earnestly to Mr. A. 'Was not your father a man of sense and piety? Was he not a competent judge in matters of religion? Is it right in you, then, to pretend to be wiser than he was? I do not like,' he said, 'that young people should think that they know better than their parents.' Some of the others occasionally sighed, as Mr. A. related various circumstances connected with his past life, and

said, 'Ah, it cannot be helped now.' But on the whole it must be said that while they showed the most tender affection, they listened with candour to what they could not fully comprehend. The reasonableness and necessity of Christianity was a subject on which they had thought but little, and it required far more time than that painfully interesting interview afforded, duly to discuss the subject.

A considerable part of the night having been spent in the way just described, we at length parted and retired to rest, the younger brother-in-law having, at our leaving his house, emphatically repeated his advice respecting the necessity that Mr. A. should leave the place before daybreak, in order to avoid excitement.

Mr. A. made no promise to that effect, but we returned to the inn with thankful hearts for the opportunity afforded.

After fully considering the matter, Mr. A. said: 'I think I should not do right to leave this place as suggested, before daylight. It might even make an impression I should be most sorry to convey, as if I wished to avoid the cross, which I may have to take up, if I meet with many of my old neighbours. I will not go away, as if ashamed of what I have done, as if I wished to avoid being seen. I feel it a duty to stay a little longer, and leave the result to God.' We did not rise in the morning until some of the servants in the house had commenced the labours of the day; and one of the first sounds which greeted our ears, was that of the accustomed notice for prayer at the synagogue. It is the practice in S——, as in many other places, for the servant of the synagogue to go round to the different Jewish houses, and rap at their doors and windows, which summons can of course be heard very extensively, as the proportion of Jewish inhabitants is very great.

Shortly after, we overheard a loud and earnest conversation carried on immediately under the window of the room where we lodged, between the ostler and a neighbour, whose attention had evidently been arrested by something connected with our visit,—'I am sure it

is he,' said one to the other, with an eagerness which shewed that the expectation of the younger brother-in-law was likely to be realized.

At length, having breakfasted, it became necessary to determine what should next be done. It was a singular, a painful position for Mr. A. to be in. He was isolated; cut off in his native place from intercourse with his family; surrounded with near and dear relatives, but still a stranger. To whom should he go? What could farther be done? To a considerable extent, he might be said to have already attained his object in visiting S——, but still he felt unwilling to depart. After some further consideration, Mr. A. decided on visiting the Protestant clergyman. 'I seem to wish,' he said, 'to have some intercourse with Christians, in this my native place.' We passed the church on our way to the vicarage. 'How often,' he observed, 'have I stopped my ears, when passing this building, in order to prevent everything like contamination, from listening to the sound of the organ, as it accompanied the congregation in their hymns of praise to Him whom I ignorantly despised.'

The clergyman was entirely unknown to Mr. A. Many years had elapsed since he left S—— in order to finish his education in Jewish learning, and subsequently to enter into an engagement as private tutor in those Jewish families with whom he resided, before he came to England.

The clergyman received us very kindly, and said, 'Perhaps you would feel an interest in seeing the Christian Church of your native place.' He called for the large church key, and kindly accompanied us to the sacred building. On our way thither, we found that the town was literally in an uproar. Crowds of children, and some adults, had collected to watch our movements. As we were accompanied by the clergyman, they did not then press on us with rudeness, but their demeanour was anything but courteous and peaceable, and we observed that the number was continually increasing.

Near the church we again met with Mr. A.'s first

teacher, who had passed us the evening before, without recognising his pupil in the twilight. Now, however, on seeing him, he at once knew him, and entered into friendly conversation. We were also joined by an old and intimate friend of Mr. A.'s deceased father, and both accompanied us and the clergyman into the church. Here we had some very serious conversation on the most important subjects. Mr. A. reminded his former teacher, in the most affectionate and earnest manner, that he had not taught him the simple truth, as contained in the Word of God, but led him astray by teaching for commandments the doctrines of men. He seemed to feel the force of the remarks made, and had evidently been led to consider the importance of farther inquiry concerning religion. We had been informed, indeed, by some missionary brethren, that they had met with a kind reception from many of the Jews in S——. Although there were many who were bigoted and violent, there were also many of a better mind.

On leaving the church we found that the mob, who remained outside, had again increased very considerably: and when they saw that we were no longer accompanied by the clergyman, who returned to the vicarage, they began to behave most improperly, calling names, and shouting and pressing on us in a rude way. As it was impossible under these peculiar circumstances to do any good by attempting to say anything about religion, we at length decided on leaving the town.

Mr. A. went to take leave of his youngest sister. A few of his relatives were there; they were alarmed at the noise and ill-behaviour of the mob. One wept, and said, 'See what persecution you have exposed us to. We shall never hear the last of this day. See what a disturbance they are making before the house.'

The youngest brother-in-law said, but in a mild subdued tone of voice, 'You would have done better had you left early in the morning as I advised; but as you have stayed, I will not take leave of you in this hurry and tumult. I will meet you outside the town,

when we can speak together quietly before you finally depart.'

We went to look for our friends who had remained at the Jewish inn, and to prepare for leaving. The mob followed us, and began to demand Tracts, Bibles, &c., in ridicule of our distributing books. It was with considerable difficulty that we reached our conveyance, and made the few arrangements necessary for starting.

Just before we left, a young man came to see Mr. A., having heard of his being in the place, who had formerly been a fellow-student. This was an agreeable contrast to the unpleasant rudeness manifested by the rest, as he was influenced by a serious desire to become acquainted with the motives, which had led to so great a change in the religious views of his friend.

On passing through the market-place, the mob repeated the words צדקה תציל ממות ('Righteousness delivereth from death,') which are commonly used in accompanying a dead body as it is carried to its last home; thus giving the most unequivocal proof, of the intensity of their hatred and bigoted wrath against Christianity.

It must never, however, be forgotten that up to that time they had seen but very little and heard but very little of anything like genuine Christianity. A large proportion of the inhabitants of that neighbourhood are Roman Catholics, and many of the nominal Protestants have been most awfully led astray by the ministers of their churches, who received their education at the German Universities, about the close of the last and the commencement of the present centuries. At that period very few of the professors of theology had anything like sound views of any of the great doctrines of Christianity; and although the state of things has greatly improved of late, especially at Berlin, still there is much to deplore in much that is taught under the name of divinity. The disgusting corruptions of Popery, and the soul-destroying speculations of so many of those who are unworthy the name they love to bear, as Lutherans, have prevailed so far, that, joined to the prevailing hatred for the poor

Jews, but very little had been done to heal the breach of the ancient people of God. Since that time many copies of the word of God have been circulated in that and other districts, and the Jewish community themselves, who were by no means fairly represented by the thoughtless crowd who followed us on that day, have made the most laudable efforts to promote education and inculcate a spirit of morality, humanity, and toleration.

As matters then stood, our visit to S——, was a most painful trial for a feeling mind like that of Mr. A. But in the midst of all he remained calm. He explained to his friends, who accompanied him, with emotion but with calmness, the reason why the crowd quoted Prov. x. 2, and the evident allusion to his baptism, as if that had caused him to be numbered with the dead, by terminating his profession of the doctrines of Judaism, as held by his relatives and former neighbours. He was deeply touched at seeing the distress of his relatives, and their apprehensions of violence, but he spoke and acted with that spirit of meekness and resignation, which showed that he had tasted the love of the dying Saviour, and was willing to suffer for his sake."

Such was the faithfulness with which he witnessed for his master in the early part of his missionary labours, and he persevered faithful to the end. Whether in Prussia, in England, or in Palestine; whether as a missionary, as a Professor in King's College, or as a Protestant Bishop, he was consistent in his walk and earnest in his endeavours to promulgate the truths he had received. How many heard from his lips the word of life; how many were encouraged by his example as well as his exhortations to seek salvation through Him whom he loved and served.

The plan adopted by Bishop A., in delivering his message, was usually this. He endeavoured to impress on those to whom he spoke, the absolute impossibility of understanding divine things, without the special aid of the Holy Spirit. How often did he quote with great solemnity the well-known words of David,

Psalm cxix. 18, "Open thou mine eyes, that I may behold wondrous things out of thy law." With earnest affection he asked his brethren, Have you ever thought that there are wondrous things in the law of God? Have you made it a matter of earnest prayer, that you may be enabled to understand those wonders? If you think that every thing is plain and easy to your own understanding, you are not in the way to find the truth. He would then often refer to the New Testament, and say, the same truth is inculcated by the Apostles as by the Psalmist. Thus it is expressly said, 1 Cor. xii. 3, "No man can say that Jesus is the Lord, but by the Holy Ghost." Unless, therefore, we pray for assistance from on high, we shall never attain to a right judgment concerning the proofs of Christ's divinity and Messiahship. In this way he used to introduce the great questions respecting the birth, life, doctrine, miracles, sufferings, death, and resurrection of Jesus, as foretold by the prophets, and related by the Evangelists. Many, no doubt, still remember the words which he spake with earnestness and unction from on high.

He was especially distinguished by his love for his nation and his desire to do them good. Whenever and wherever he met with a Jew, it was his desire to say something or do something which might benefit him; and it was very seldom that a Jew could be in his company without hearing some remark which well deserved his most earnest attention. The unaffected humility and the deep piety which distinguished him made a deep impression on all who listened to the message he was ever anxious to deliver. Thousands of his own nation, as well as an extensive circle of Christian friends, will ever cherish the recollection of one who was so deservedly esteemed. At length the time came for him to proceed to the land of his fathers. Several very remarkable circumstances led to his unexpected advancement to the Protestant Bishopric of Jerusalem. He went to the Holy City like one of old "not knowing the things that should befall him there," and entered Jerusalem, January 21, 1842.

“The period allotted for these labours was but brief. He was not permitted, in the dispensations of a mysterious Providence, to complete the fourth year of his Episcopal residence in Jerusalem; but, as one of his oldest friends has touchingly observed, he served in the Holy City as long as his great Master himself. He had gathered a little Church of believing Jews and Gentiles around him on Mount Zion. After much trouble and anxiety, the permission to proceed with the building of the Protestant church had been granted, and the Bishop’s last correspondence announced it. He had previously visited Damaseus and other parts of his diocese in Syria, holding friendly communication with his brethren according to the flesh. He was proceeding to visit other parts of his interesting diocese, and with that view set out for Egypt, intending afterwards to pay a short visit to this country. It appears that he quitted Jerusalem on the 7th of November, the anniversary of his consecration, travelling to Cairo by Gaza and the Desert,—a way the mention of which at once recalls to our astonished minds varied recollections of the Divine power and grace. It was not until the morning of Saturday, the 22nd of November, that he complained of indisposition, but he was able to pursue his journey, though not with his accustomed vigour. In the evening, the little Episcopal party, consisting of the Bishop, his wife and daughter, and his chaplain, accompanied by the usual Arab attendants, pitched their tents near the eastern branch of the Nile, hoping to spend the Lord’s-day in peace in that desert retirement, and then to proceed on their journey refreshed both in body and in spirit. The Bishop seemed much refreshed on Saturday evening, and conversed very cheerfully until he retired early to rest,—to him, indeed, it proved the beginning of that eternal rest that remains for the people of God. His last act was prayer,—prayer with his wife and daughter. His simple couch was prepared upon the sand of the desert, and he lay down to sleep. Before the dawn of another day, he slept in Jesus;—he awoke to an eternal Sabbath. One single groan announced the sudden summons. There was no further

intercourse with this world, no protracted struggle, no word of warning to beloved survivors of the coming trial. He was with Christ, which for himself was far better; and for all besides,—for his family, for his diocese, for the Church,—it was well, it was best; for his labours were brought to their sudden termination by that gracious Master who never sends the summons until the servant's work is done."*

We now proceed to notice another instance in which the power of divine truth was manifested in a remarkable manner.

Mrs. LAURIA was educated in all the prejudices which prevail among the strict rabbinical Jews. Her husband gives the following account of the manner in which she was led to become a devout believer in the Lord Jesus Christ, after having long lived in rebellion against him. He had to endure the most severe suffering through her opposition to the Gospel, but she was afterwards brought in a most unexpected manner to know and love the Saviour whom she had long despised.

Mr. L. says, in a letter dated Jerusalem, December 5, 1846:—

“It was about six years ago, that I had determined to confess openly my conviction of the truth as it is in Jesus, but I had not yet strength or courage enough to leave, for His sake, all that was near and dear to me. I therefore spent another year in endeavouring to convince my wife of the truth; but I found all my efforts were in vain; she would not even hear the name of Christ; and dreading she would betray me to the Jews, I desisted from that dilatory course, and began humbly to pray for heavenly assistance and encouragement to accomplish the good work He had graciously begun in me; and I hoped yet to be able freely to speak to her, after I renounced Judaism. Accordingly, I was enabled

* Two Sermons by the Rev. J. B. Cartwright, on occasion of the Death of Bishop Alexander.

openly to declare my belief in Christ. But to my great disappointment, I was obliged to leave my house in the Jewish quarter, and was suffered no more to see my wife and child.

About three months after, the Russian Consul-General of B. came hither on a pilgrimage, being before Easter; and the Jews petitioned him to force me to divorce my wife. He sent for me. I begged permission to have first some interviews with her, that I might state to her my reasons for embracing Christianity, in the hope that she would consent to remain with me. He promised to order my wife to have a conference with me for fifteen days, an hour each day. She accordingly came once to me, surrounded by many Jews, who had previously filled her mind with the most malignant prejudices against Christianity. No sooner did I begin to make her understand what true Christianity is, than her guards began to cry out, 'You are a liar, you are an apostate—away with your Thului' (crucified one). She repeatedly begged me to return and remain a Jew, but would not listen to a word about Christianity. This was the first and last time she came to me.

When the fifteen days were at an end, new troubles came. Early the next day, the Consul sent for me, and said, 'Now the time I have given you has passed, and your wife is unwilling to follow you; you must, therefore, divorce her.' She and the rabbies and scribes were immediately called; and they began to write the bill of divorce. I tried once more to speak to her in his presence, and assured her, if she would remain with me, I would permit her to be a Jewess. She was very much distressed, and did not know what to answer. She called to mind the happy years she had spent with me, and felt it very trying now to consent to separate from me; yet she would not make up her mind to live with a Christian, which name she bitterly hated. The Consul put an end to her wavering by saying to me, 'No; you are a Christian, and cannot have a wife a Jewess. I cannot permit that; she must either be baptized with you, or else be separated.' It

was in vain that I appealed to the New Testament, to prove that she might remain my wife, although a Jewess. He, in great anger, asked, 'Where is it written?' I pointed out to him 1 Cor. vii. *He.* 'That is Mr. Nicolayson's New Testament. Do not speak any more; no such thing is to be found in the New Testament. Divorce your wife immediately; else you must go to prison, and will, in a few days, be sent to Russia.' He then ordered her not to answer me a single word, and commanded the scribes to finish the form of divorce.

The Rabbi then began to question me according to their law, 'Dost thou give the divorce with thy free will, and without compulsion?' *I.* 'I shall give it because it is the Consul's pleasure, but you know that it is not my choice.' The Jews then petitioned the Consul to compel me to say, that I gave it without compulsion. He ordered me to make no more difficulty, but to answer the Jews as required. 'I shall divorce her,' I said, 'because it is your order, but cannot say I do it with my good will; I am a Christian, and cannot lie.' No sooner had I spoken these words, than I was taken to prison. I found myself confined in a dirty dark ruined stable. I was groping to find a place where to sit down, but was disappointed. Several friends brought me some refreshments, but they were not allowed to approach the stable. The Consul's janizary came once to see if I had not made my escape, for the stable had a door which I could have burst open with one push. I offered five piastres for a little water, but was not suffered to have either food or water. In such a miserable condition I remained nearly the whole day. A little before sunset, Mr. Nicolayson, and Dr. Macgowan went to the Consul, to use their influence on my behalf. He called me out of the stable, and told me in their presence, that he does nothing else than what the law compels him to do; that it was only for their sake that he brought me into his presence, to ask whether I had repented of my obstinacy; but that if I persisted in my disregard of the laws, though he would be exceedingly sorry to

cause any unpleasantness to his friends (Mr. N. and Dr. M.), yet he must perform his duty, and send me back to prison. Seeing my helplessness, I thought it advisable to comply, on condition that before the divorce, the question respecting my child and property should be settled. He promised to take the matter into consideration. The next day my property was adjudged to belong to my wife, and I was ordered besides, to pay her 2,000 piastres in ready money. The Consul then held out to her 500 piastres, and said, 'I exceedingly commiserate you; what you took will not suffice to defray the expenses of half a-year. Take this as a present from me.' Neither the 2,000 piastres, however, nor the 500, ever reached her pocket. The Jews, in acknowledgment of his generosity, purchased for him, with the 2,000 piastres, some silver vessels, in one of which he found a treasure (as one of Joseph's brethren found in their sacks) which amounted to 500 piastres, the very sum which out of charity he had just given to a poor stranger!

Nor did my trials cease here. I claimed my child; but unfortunately the Russian Consul had now forgotten to whom, according to the laws of his country, the child belonged; he therefore informed me, he would consult the code of civil laws at home, and answer me when he next visited Jerusalem. He remembered, however, that I must pay my wife for nursing the child then at her breast, otherwise I should have no claim on it.

I had, accordingly, paid her for fourteen months successively, when the Consul again made his appearance at Jerusalem. I visited him, but was told he was much occupied, and would be glad to see me the next day. That day, however, at sunrise, he left Jerusalem. A few days after, I found my wife and child had been sent secretly away to Russia. My wife arrived safely there, and went directly to my grandfather, with whom she left my child, and then proceeded to her native place, to visit her relations.

But in vain did the Jews fight against God; all their schemes proved abortive, and all their stratagems were

entirely frustrated. They prevailed thus far in plundering and harassing me, but failed completely in their endeavours to prevent her conversion. They thought her quite safe, when sent off beyond the seas, and it seemed they had quite forgotten the history of Jonah, from which they might have learned that there is no place to flee to from the presence of the Lord. He is omnipresent, and has various ways for working his will. In Russia, my wife met with several of her relatives, merchants who traded to Königsberg, where they have opportunities of hearing the pure Gospel preached to them by the Society's missionary. She found that they had a very different opinion respecting Christianity. They censured her ill demeanour towards me, on account of my embracing Christianity, and admitted their own favourable disposition towards the Christian religion. They shewed her the Hebrew New Testaments, which they had brought with them from Germany, notwithstanding the difficulties connected with the importation of books into Russia; and continued to urge her to return to me, and embrace Christianity. Two years, however, elapsed, before she was induced to act accordingly. About three months ago, she arrived here, and at first took her abode with her sister. After a few days' rest, she found out where I lived, and came and confessed to me the state of her mind, and her final determination to return to me.

She had not yet had full experience of the atrocious system that passes by the name of Rabbinism; and that Christ has no concord with Belial. When she was about openly to acknowledge Christ as her Saviour, I anticipated the consequences, and advised her at once to remove from her sister's all she had; but she could not imagine that the sister whom she much loved would do her any harm, and therefore left everything in her hands. She had entirely forgotten what an enmity the offence of the cross had once caused between ourselves, after we had spent together so many years of the greatest harmony! She was now to be compensated with the same measure she had measured to me. Her brother-in-law, under the advice of the rabbies, drew

up a bill against her, amounting to 4,000 piastres, signed by two witnesses, each of whom received 200 piastres. In consequence, all her goods were seized, until the pretended debt should have been paid. The matter was brought before the Russian Consul of J., then there. I undertook to prove that the witnesses were false; I could have done so, for the witnesses themselves had admitted as much to some Christians. The business was, however, postponed from day to day, till the Consul left, and everything therefore fell into the hands of the Jews. I was obliged to be contented with what they chose to give me. All I got was a few silver vessels, and my wife's bedding. Her clothes, furniture, kitchen utensils, &c., were detained.

Having, by God's help, got over these troubles, she began to receive from me daily instruction in 'the truth as it is in Jesus.' Mr. Ewald examined her several times, as to her knowledge of Christianity, and explained to her its eternal truths. I went also with her to Mr. Nicolayson, who had a long conversation with her on the important step she proposed to take, and on the religion she desired to embrace; and ended with a most solemn and affecting prayer.

Her admission into the Church of Christ by baptism, took place the twenty-first of last month, at the daily Hebrew service. The same person, who, in opposition to Christianity, had separated from her husband, and suffered him to be most cruelly treated; who had exposed herself to dangers by sea and land, in order to secure her child against being trained up a Christian; has thus been led by the grace of God—ultimately led to forsake house, brethren, sisters, child, yea, all she had, for Christ's sake."

But the time in which she was permitted to confess Christ, and to glorify Him by a consistent walk and conversation was but short. In less than two years after the date of the letter to which we have referred, her husband, in writing from Cairo in Egypt, relates the circumstances attending her death. Writing to a friend he says:—

"It is my painful duty to inform you that it has

pleased the Lord to call away my dear wife from this world to himself. A few days after I wrote my last letter to you, she was attacked with a bilious malady; but as the Cholera was fiercely raging in the city, the doctor feared to give her strong medicine, and consequently she was lingering under the same complaint till the 21st August, when she was attacked by the Cholera. I immediately called in medical assistance, and the doctor exerted himself to the utmost. He remained in my house the whole night, and about midnight he called in another doctor to consult with; he did the same at day-break; but it was of no avail. She was already exhausted of her strength by the former illness, and therefore could not resist this second severe attack. The next day about noon she departed this world.

It is indeed a severe loss not only to me personally, but also to the Mission here, as she always assisted me in Missionary labours, and solaced and encouraged me whenever I met with any disappointment.

You will recollect how much she suffered for the sake of Judaism, before she was convinced of the truth; and how patiently she passed through all trials, and endured many hardships for the sake of our holy religion, after she had been converted.

Now I have only to say, that all who knew her will testify that she showed by her life and conversation, until she breathed her last, that she was a true disciple of Christ.

She confessed her belief in her Saviour a few hours before her soul took flight to Him! The night before she died, there was watching at her, besides an Inquirer and myself, a Polish Jewess. She heard her every now and then praying in English, which language she had acquired very quickly, 'Lord have mercy upon me! Christ have mercy upon me!' And as she sometimes simply called on the name of Christ, the Jewess asked me what she wanted; and she herself answered her in German, 'I want nothing that man can give me; I invoke Christ the Re-

deemer of my soul, for his mercy; though I know I do not merit it.'

You will easily imagine in what a dire state I remained, thus suddenly bereft of my dear partner in this world. The Cholera was fiercely raging in the city. My own health was in a very precarious state, and if anything should befall me, I had none with me to give me even only a cup of cold water; and humanly speaking, had not my dear friends, Mr. and Mrs. Lieder, kindly invited me to stay with them, I should long since have been buried by the side of my dear wife. These good people took great care of my health, and I remained with them till the middle of last month (September), when that awful visitation was entirely removed from the land of Egypt.

I must not forget to mention the kindness and respect shown to me by several European Jews. As soon as they heard of my bereavement, many of them came to comfort me, and to offer their assistance. Seven of them came, dressed in black, to attend the funeral. They allowed no Arab to touch the coffin, but carried it themselves, with the greatest respect and solemnity, out of the narrow street where I lived, to the main thoroughfare where the carriage stood. They then accompanied us to the Cemetery, which is near Old Cairo."

PETER MEIR was but young in life when he was first brought to enquire after the truth, but he manifested great constancy and fortitude under very trying circumstances.

The Rev. F. C. Ewald, speaking of the persecution which he was called to endure, says, in a communication dated Jerusalem, November 2, 1846:—

"On the 19th of last month, a Jewish youth came to me, stating that, by reading various of our tracts, and the New Testament, which he had compared with the Old, he was convinced of the truth of Christianity; he begged me, therefore, to give him further instructions, so that

he might be baptized and become a Christian. The apostles of our Lord would have asked such an one, 'If thou believest with all thy heart in the Lord Jesus, thou mayest be baptized;' but in our present circumstances I was obliged to ask him, first, 'Whose subject are you?' upon which he replied, 'An Austrian;' then, 'How old are you?'—'Next spring I shall be seventeen years,' he replied. I told him I would ask the Prussian Consul, Dr. Schultz (who acts as the Austrian agent), whether he was old enough, according to the Austrian law, to take such a step, and then I would tell him again. Dr. Schultz replied to my question, that if he was fourteen years old, he might become a Christian; which I told him. Consequently, on the 21st, Menakhem Mayer (this is the name of the boy) entered our School of Industry, to learn the trade, and to be further instructed. The same day I went to his mother, his father not being in Jerusalem, to speak to her about her son. But the Jews were not willing to give him up so soon. Two charges were brought against him; first, that he had stolen 1,500 piastres, and, secondly, that he was not an Austrian, but a Turkish subject. M. M. was taken before the Pasha, where three Jews of the Chasidim, to whose congregation he belonged, had gone to accuse him. Mr. and Mrs. Rosenthal, several others of our community, and myself, went also to the Pasha. M. M. was examined by his Excellency regarding the charge of his having stolen 1,500 piastres, but the Pasha soon found out that the accusation was false; and therefore said that the Jew should take his oath in the synagogue, that M. M. had stolen the money from him: to which the Jew consented. I asked and obtained permission from the Pasha to be present when the oath was to be administered. The boy, and many of the Pasha's officers, Mr. and Mrs. Rosenthal, and myself, went then into the Jewish quarter. When we appeared before the rabbies, they said, 'To-day is Friday, on which we do not permit any one to take an oath: we must wait till Monday; in the mean time, we shall send a messenger to the Chief Rabbi Mercato, at Hebron, to have his opinion; and, as

M. M. is a Turkish subject, he is under our jurisdiction. We will pay the 1,500 piastres, and keep him here.' To the first I consented, viz., to wait till Monday; but not to the last. One of the rabbies said, 'He is a Jew; what have you to do with him?' But he replied, 'I am a Christian; I believe in Jesus Christ.' We returned then to the Pasha, who, however, had gone out. We waited till evening, when, on his return, Mr. and Mrs. Rosenthal and myself offered to be sureties for M. M.'s appearing again the following Monday. This, however, he refused, stating that M. M. must remain in the Seraglio till Monday; that he should be kept well, be placed in a good room, and that any one of us might see him whenever we liked; which was also done, and he was visited by the students of the College, and the inmates of the School of Industry, who brought him his meals. On Monday I called again on the Pasha, and inquired whether the case of M. M. would be heard to-day? Upon which he replied, that he had sent for the interpreter of the Chief Rabbi Mercato, who would be there that day, and then he would further inquire into the case. He was sure that the accusation was false, and that the Jews only preferred it in order to get him away from us. In fact, they no longer urged this matter, but now said, M. M. was only ten years old, and if this was the case, he could not become a Christian; for, according to the Turkish law, he must be fourteen years. This the Pasha said in the presence of Mrs. Rosenthal, who exerted herself most energetically, being personally well known to the Pasha, as well as Mr. Rosenthal. The same evening I had an attack of ague, from which I am not yet free. All turns now upon the question of his age. He has been frequently threatened with the bastinado; but replied, 'You may do with me what you will; I am a Christian.' The Jews offered him handsome dresses, and a wife, and all he needed, if he would return to them. He replied, 'I will rather be a poor labourer among the Christians, than remain a rich Jew.' The Jews are astonished at the firmness of the youth, and the more

superstitious among them believe that we have bewitched him; they have therefore called a Jewish woman, who is said to understand these things, to take off the charm. M. M. is still in the Seraglio. The Pasha is convinced that he is of age, and would have given him his liberty to go where he pleased, had it not been for the sentence of the Mufti and Kadi, who declared that he was not of age. The Pasha has therefore submitted the whole case to the Pasha of Beyrout, and we must now wait his decision." And in a letter from the Rev. J. Nicolayson, dated Jerusalem, January 27, 1847, it is observed: "I have now to report the final liberation of the Jewish lad Mayer Menakhem (whose case has been fully reported before), who is now, by the authority from Constantinople, declared perfectly free to choose for himself in matters of religion, and has accordingly been restored to us by the Pasha; to whom we are certainly much indebted for the course he has taken in the case. This is the more important, because, as the youth has throughout been treated as a subject of the Porte (although by his own statement an Austrian), it decides the case of any and all other native Jews, who may choose to become Christians. The rabbies here are, therefore, sadly disconcerted at thus being taken 'in their own craftiness,' by having passed off this lad as a Turkish subject."

But it pleased God soon to remove him from this world. His conduct after his baptism, which took place on Good-Friday, 1847, was consistent with the principle he had confessed under such painful trials. His career was, however, short; he died on the 12th of the following October, having suffered from fever and ague. His death took place about a year after his first receiving Christian instruction, but there was much evidence that the Holy Ghost had commenced a good work in time.

HEINRICH GRAF was far advanced in life before he was brought to a knowledge of that truth, which

was a source of so much comfort to him in his last hours. The following is the account given of him by one who was honoured in being the instrument in the hands of God for communicating to him the tidings of salvation.

“It was last year, (1847,) when this monument of divine grace was supposed to be in a dying state, and then, according to human appearance, was not expected to live; however, he not only recovered, but became as strong and healthy again as a young man. He used to say, ‘I am not ripe yet,’ and added always with a sigh, ‘When, O Lord, shall I be ripe? I long to be with Thee.’

The conversion of this man in his old age, of 85 years—his coming to Amsterdam at that age—his acquaintance with me thirty years ago, mark out the marvellous and leading providence of God so astonishingly, that I cannot but sink in the dust, and adore him whose thoughts are past finding out. For the present purpose I will only relate the following abstract.

It was in the year 1818, when, as Jewish preacher at H——, I preached my first sermon. My text was Hosea xiv. 1, 2. The subject matter was, repentance towards God. Being then in deep darkness as to faith in the Lord Jesus Christ, of whom I had not the least notion, I made repentance the ground of our acceptance with God. Graf, with several of his brothers, was among my hearers, from all of whom I received then much kindness, and especially from the subject of this short narrative. I remained two days in that congregation at H——, and when parting I said, I hope the time may come to show them that I remain mindful of their kindness. One of Graf’s nephews, being a very learned man, taught me to read the book of Sohar, which a few years afterwards became one of the means of my believing in the doctrine of the Holy Trinity; and again after a short time, in the year 1822, a tract of our Society (No. 8, Hebrew-German) being sent to me by the late Baron von Blomberg, together with a letter writ-

ten by him in a most impressive style, (which I still preserve,) I was stirred up to read the New Testament, and I found Christ, or rather I was found by Him. Years, with a chain of no common events, rolled along, and I did not hear any thing of any one of my former Jewish congregation at H——. In the spring of 1845, Graf took, being then 85 years of age, once more his staff in his hand, being urged upon, as he afterwards related to me, by a power unknown to him to see Amsterdam once more, in which city he had lived a few years, when a young man with his wife, who died here in the flower of her age. He arrived in Amsterdam, where he thought to end his long journey through this miserable and sinful world, and to be buried where the ashes of his partner were resting. He had not been many days in Amsterdam, among the Jews, when he heard that I had baptized a Jewish family. He was so much struck with this, that he exclaimed: What an awful thing in this so holy a congregation! Is there no Rabbi who would check this Pauli? As the Jews used to talk a great deal about me, he said, I will go and see the man who upsets the whole congregation. Old Graf came to me. His countenance, his silver-grey hair, and his whole demeanour, made a deep impression upon me. I thought I had seen this venerable man some time before in my life. He related to me from whence he came. I asked some questions about his family, and from his answers I perceived I was not mistaken. I recognised him. It is only recently that the Jews adopted family names; by the name of Graf I did not know this old man aforetime. However, I thought it best not to let him know then, who I was; but enquired after the one and the other of his relations. This struck him; but I would not suffer him to ask any questions, but preached Christ to him. He repeated his visits, and at last he felt convinced of the truth. I see from my journal that it was June 16, (1845,) when I explained to him the doctrine of justification by faith in the blessed Redeemer, when he took off his Arba Kanphoth (which

I still keep). It is made of thin woollen cloth, and consists of two square pieces fastened together by two straps, that go over each shoulder; at the corners of the two square pieces are the fringes, according to Numbers xv. 38, 39. He gave it to me, saying, 'I have found another Arba Kanphoth, the righteousness of Jesus my Saviour,'—repeating Isaiah lxi. 10. I baptized him July 13, (see 'Jewish Intelligence,' September, 1845.)

A few weeks ago the Lord visited him with a severe illness of a very extraordinary nature; his whole body, from head to foot, became covered with sores—he suffered very much; but he was never heard complaining, much less murmuring: he suffered with patience and resignation to the will of his Saviour. I visited him often. When he could sit up, he immediately took his Bible, and then his Prayer Book; the one used to lay at the head and the other at the foot of his bed. When I asked him whether he should like to recover and to live longer, he used to answer, 'The Lord's will be done; but I should rather prefer going home to my Lord and Saviour.' However, he recovered from this painful illness, but remained very weak; yet he could walk about in the room. Last week he was again taken ill, and on Friday, October 6, I found him near his end. He expressed great joy when he saw me. I said, 'I see you are now going to your everlasting home—is it to Jesus?' 'Yes,' he replied,—very distinctly—'to my Jesus I go; for he has cleansed and purified me with his precious blood.' 'You do not deceive yourself, I hope.' 'O no,' he replied; 'here on this death-bed, no one would dare to deceive himself, or others; and what advantage should it be to me—a dying man—to say, Jesus is my only hope, if it were not the feeling of my heart?' 'What is the ground of your hope; that your departing soul will be in heaven?' 'Jesus has loved me,' he said. After a pause of a few minutes, for he appeared to be much exhausted, I asked him whether I should pray with him? 'Do, do pray,' he replied. 'What shall I ask the Lord to grant you?' I enquired of him. 'That I may not feel the pain of

death, and that Jesus may receive my soul.' I prayed with him and he repeated almost every word, and the Lord's Prayer with such a strong voice, that I was quite astonished. He thanked me and pressed my hand. I left him. A few hours after, a pious proselyte visited him; but he was already so far gone, that he could hardly understand a single word. On the 7th, I went to see him with a dear friend, and we found him in a very high fever. The man waiting upon him told us, that after I had left him yesterday, he had become much worse, and had not been heard to utter a single word. About eleven o'clock, P.M., his soul was released—he fell asleep—and I humbly hope to meet my old friend Graf, at the right hand of Jesus where there are joys for evermore."

MARIA was educated in entire ignorance of the truths of Christianity, but was led in a season of affliction and suffering to embrace the truth she had long despised. The following is the account given, by a Christian friend who frequently visited her, of her conversion, and subsequent confession of Christ:—

"By a fall down a steep staircase, Maria seriously injured the spine, and, from that period, the slightest movement occasioned acute pain. A case so deplorable excited general commiseration, and a lady who frequently called, had just been told that there was no perceptible amendment, when she heard her cry of anguish. Instantly the mercy of God suggested the desire to tell her of her Saviour, of the God of patience and consolation, and though the apparent impracticability of gaining admission chilled her hopes, yet the idea was never absent from her mind, and he from whom all holy desires, good counsels, and just works do proceed, blessed her endeavours, and opened the way. With messages expressive of sympathy, she occasionally sent fruit and flowers; the basket was one day brought back by Maria's sister, with a request that Miss P. would call upon her. The pleasure excited by

this invitation, was checked by the consciousness of her incompetency to address a Jewess on religious subjects; but trusting in the Lord to direct her thoughts and words to Maria's benefit, she sought to subdue the trepidation with which she first entered the chamber of the poor sufferer. After listening to the detail of pains, which her solicitude and attention were subsequently often permitted to alleviate, Miss P. requested to read to her, and selected those psalms which she deemed most applicable to her situation. Maria assented, adding, she frequently read them, and had learned to repeat several during her sleepless nights, but the Bible on the sofa was so heavy she could not hold it long. Her Christian friend left her pocket Bible, and also some tracts; these were all returned in a few days, with a message that Miss — was too ill to receive visitors. Maria afterwards acknowledged that this repulse arose from the suspicion that Miss P. was anxious to convert her. Still she was desirous to possess a small Bible, and asked her father to procure one, instead of which he sent her some narratives; after reading them, she expressed her disappointment in not receiving a Bible, which she could read repeatedly. He had the kindness to send some of the smaller editions; and one was selected, in which the New Testament was interleaved with prints. Maria often said that her father, in giving her that book, bestowed a treasure greater than all he possessed. She showed it with much delight to Mrs. B., who said, 'Let the first words I read to you from this book be from St. John's Gospel;' but perceiving a smile, she added, 'Recollect, Maria, you will pain me exceedingly, if you laugh at the name of Jesus.' With her usual amiability, she assured her she would not, if it made her uneasy. In after days, Maria allowed that passages then read from the first three chapters, struck her as agreeing with others in the Psalms. At that time also, she answered Mrs. B.'s remarks, 'Either you or I must be materially wrong,' by saying, that the difference between Jews and Christians frequently embarrassed her."

Maria was thus led to examine into the truth of the

doctrines of Christianity ; to which, at first, she made many objections :—

“ Miss P. repeatedly said to her, ‘ Maria, though you and I hold such different opinions, the one who prays the most earnestly for the teaching of the Holy Spirit, will be guided into the truth.’ ‘ A word in season, how good it is !’ In her present perplexity, she did ask to be taught of God : and he failed not, in his own good time, to answer her prayer, though the enmity of the carnal (natural) mind against God prevented her own from being as yet, subjected to his word and to his Spirit. One day Maria told her friend that Mrs. B—y had some time before entreated her to read Isaiah liii., and assured her, that there, as well as in all the minor prophets, she would find passages respecting the Messiah, but added, in a tone of disappointment, ‘ I have read them all, and I cannot tell what Mrs. B—y meant. To me Isaiah liii. appears to refer to the state of my nation.’ Miss P. offered to select, from different commentaries, a clear explanation, if she would, meanwhile, pray to God to prepare her heart for its reception. This she promised, but when it was carried and read to her, the expected visit of a relative occupied her thoughts. Fearing she might be prohibited from seeing her again, Miss P. for the first time knelt, and committed her to the love of God the Father, to the mercy of the Redeemer, and to the teaching of the Holy Spirit, that her mind might be enlightened to discern the sense of this portion of Divine revelation. Maria did not unite in the prayer, but appeared convinced that it was offered with a real desire for the welfare of her soul.”

A great variety of passages, taken from the writings of the prophets, were brought before her at different times ; at length we are told,—

“ On Miss P.’s next visit, Maria was suffering severely from the cramp ; as soon as some palliatives had been used, and they were alone, she said, ‘ Now entreat the Lord to afford me some relief !’—Miss P. complied, adding a petition that ‘ The entrance of God’s Word might give light, might give understanding to the simple,’

and had the satisfaction to hear every prayer offered in the name of Jesus, and for the first time, the Lord's prayer, audibly and fervently repeated. After a pause, Maria asked if she remarked it; Miss P. replied, 'Indeed, dear Maria, I was filled with joy and thankfulness on hearing those words from your lips. May I ask your motive? for you must know who it was that said, 'After this manner pray ye.'—'Yes; I know that Jesus gave that prayer to his disciples, therefore I shall always use it; for I do now believe that Jesus is the suffering Messiah.'"

The following circumstance deserves notice, as it shows the feelings of a Jew who was at that time sadly ignorant of that religion which he afterwards learned to esteem:—

"Mr. C., a Jew of superior intelligence and attainments, was accompanied by one of his elder brethren, who took no part in the subsequent conversation. After speaking upon different subjects, Mr. C. mentioned his desire of teaching Hebrew, and stated, that for that purpose he had called upon some of the clergymen, to one of whom he had said, that it was a delusion to believe that a Jew was ever really converted to Christianity, for those who professed it, did so from hypocritical motives, either to gain money, or an advantageous situation! Maria listened with breathless anxiety, and lifted her heart to the Lord, to enable her to refute so unjust an assertion. Soon after Mr. C. turned towards her, and inquired whether she had long been ill. Her grandmother gave an account of her accident, of her nearly total loss of sight, and of the suffering she had endured. Maria immediately said, 'I thank God for all my afflictions, for he has sent them to bring me to the knowledge of himself. I have just heard you say, Sir, that no Jew can become a Christian, except from interested motives:' Mr. C. interrupted her, 'Decidedly so.' 'Look at me, Sir; what could a situation, or money do for me in my helpless state? and yet, I tell you, Sir, that I firmly believe that Jesus of Nazareth has suffered and died for us, and that there will be no other Messiah.'

C. Who told you this?

M. My God taught me!

C. What induced you to believe?

M. Reading the Scriptures; and I can say yet more, I dare die this moment in the faith of Jesus!

C. What! are you going to turn Goia? Are not your father and mother Jews?

Her grandmother here interposed, observing, 'To be sure they are, and so are all her family and relations.'

Mr. C. took up a Bible, saying, 'The forty-second of Isaiah will convince you that there is but one God.' At the third verse, Maria interrupted him, 'The Holy One of Israel is he in whom I believe, he is my Saviour and I want no other!' When he ceased reading, she continued, 'Now take the fifty-third, Sir, which will prove that the Holy One must be a suffering Messiah.' Mr. C. threw the book on the table, uttered an execration against the name of Jesus, and quitted the house!"

It was not long after this that she expressed a wish to be baptized:—

"After her interview with Mr. C. her desire for immediate baptism was so much increased, that she frequently made it a subject of conversation with her Christian friends. At that time, the accomplishment of this duty appeared impracticable, but Maria knew the 'Eternal God was her refuge,' to him she made her supplication, and he failed not to send her an answer of peace."

Maria experienced very painfully those difficulties which so often stand in the way of those who are anxious to confess their faith in Jesus:—

"One afternoon Miss P. was hastily summoned, being told, that Maria was apparently dying. She found the poor sufferer (supported by her affectionate mother) in such a state, as to admit of no delay in referring to her former earnestly expressed desire for baptism. On the first abatement of the spasms, Miss P. reminded both her mother and grandmother that Maria was already a Christian, and had long been anxious for admission into the Christian Church by baptism. Being somewhat revived by powerful stimu-

lants, Maria faintly articulated some words of importunate appeal, entreating, that her mother would not refuse her dying request. Mrs. — alluded to the disgrace which in the opinion of their nation would be brought upon the family by such an act, asserting, that her own learned relatives were far better judges in matters of religion, than one so young, and who could have so little knowledge on these subjects. Maria answered every objection, by renewed entreaties that she might be baptized in that name in which alone she trusted; and even, in the intensity of her desire, declared that she could not die in peace if refused; her only wish was to obey her Saviour's command, and then to say, 'Lord, now let thy servant depart in peace.' All present united in her petition, but the mother, deeply affected, was influenced only by the accents of her child, and for some time evidently struggled with contending feelings. At last she said, the father is the head of the house, if he chooses to allow it, he can do as he pleases. Maria's alarming situation was announced to Mr. —, and his permission solicited, but this was positively refused. Her medical attendant told him that recovery from this attack was not impossible, but he could not answer for his daughter's life, if the unfavourable symptoms should increase, as instant suffocation might ensue. Maria then solicited her friend to intreat her father to come to her without delay. On meeting with him, Miss P. implored him to see his child immediately, and listen to her dying request (for such it was expected to prove), and repeated some of the passages which had so powerfully influenced Maria's mind; adding, that her examination of Scripture, and prayer for the teaching of that Holy Spirit, spoken of by David and the prophets, had compelled her to believe, that the Messiah whom their nation expected daily, was that suffering Redeemer, whom the prophets had so clearly predicted, especially Isaiah in the fifty-third chapter, the whole of which prophecy she considered, had been accurately fulfilled in Jesus of Nazareth. Miss P. was heard with more attention and forbearance than she could have anticipated.

When Mr. — visited his child, she said, ‘Dear father, I have one request to make: remember! it is my dying request, the last favour I shall ever ask of you, father.’ With much kindness he inquired, ‘What is it, my dear?’

M. It is, father, that you will consent to my baptism.

F. No, Maria, I cannot do that, you were born a Jewess, and you must die one.

M. Father, that is impossible, for I am a Christian; I believe that Jesus is the Saviour, and that without him we should perish everlastingly.

F. Maria! what have you to do with these opinions? You were brought up a Jewess!

M. No, father, the religion we observed was not that of the Bible; it did not cleanse our hearts, but now I know that we must worship God in spirit and in truth. Father, the Messiah is come! you must all believe on him: I know him. He is my only hope. Father, it is my last, my dying request! I have no fear of death, for my blessed Saviour has procured my pardon.

Again Mr. — desired her to remember, that all her family were Jews, and that she must not forsake her religion. Maria replied, ‘No, I have not forsaken my religion, it is the poor Jews who forsake it. If they would read their Scriptures, they would then know that Jesus is their Messiah! He saves from sin! He alone has made me happy under all my pains. He died for me! It is my dying request.’

These sentences were uttered at intervals, and Maria now lay gasping for breath; but when again enabled to speak, she renewed her entreaties in the most supplicating tone. Mr. — then observed, ‘but, Maria, what will your mother say?’ With as much strength as her exhausted state permitted, she answered, ‘My mother has said, it is for you to decide, father; I beseech you, do not refuse me.’ He appeared agitated, was silent for some minutes, and at last said, ‘Maria,

I should be brought to consent, remember you must be buried wherever your friends may choose’ ‘Father,

I care little where you place this poor body, provided my soul be with Jesus.' However reluctant her grandmother might be to add her consent, yet the state of suffering in which Maria lay, the alarming symptoms threatening immediate death, the intense anxiety evinced by her countenance, all operated so powerfully on the feelings of Mrs. —, that she declared, she should never know a moment's peace if this dear grandchild should die in such distress of mind, with her last, her only, request refused.

The Rev. Mr. B., the curate of the parish, was requested to attend, and soon arrived, accompanied by a clergyman who had been much interested in Maria's spiritual progress. . . . None of those who were present can forget the tone of entire dependence on Divine assistance in which her replies were uttered (particularly in her answer to the fourth), 'By the help of my God I will do it;' nor could they fail to note, the imploring expression of those uplifted but sightless eyes, which sought not the God of Jacob in vain."

But we must pass over the interesting account which this memoir contains of the workings of faith, and the patience of hope, as exemplified in the experience of this dear Christian, and hasten to the closing scene:—

"The morning preceding that of her death, she told Miss P. how powerfully it had been impressed upon her mind during the night, that she must confess Jesus more fully to her relations, before she could be released; and having called her attendants to her bed, bade them mark, that it was the Lord who had sent her mother to sit up this second night, that she might hear and believe. During its sleepless hours she inquired whether her mother was convinced that her senses were yet perfect. 'Yes, my love,' was the reply. Maria then proceeded to say, 'The Lord has told me he will not take me out of my present sufferings, till I have more fully confessed Jesus to you all.' About noon, being informed that her mother had had some rest, she requested to see her again, as well as her grandmother, and exhorted them with great clearness and strength, to seek the Lord Jesus, assuring them that there is no

‘salvation in any other;’ that none can be saved without coming to Christ as the Atonement for their sins; and repeated, ‘It is he who has given me all the peace and comfort I enjoy.’ It was remarked, ‘There is repentance for all.’ ‘Yes,’ she replied, ‘but must not be put off till death; and if it be true repentance for sin, we shall feel our need of a Saviour. It is scorning God’s offered mercy, to put it off till the last, lest the day of mercy should be passed. The Scripture says, “Now is the accepted time, now is the day of salvation.” Oh mother! when we see our need of a Saviour, then we can rejoice that “God so loved the world,” that he gave his Son to die for us all. Our sacrifices were all types of Christ; they were shadows of good things to come. Christ bore the sins of many, and was sacrificed once, and there is now no more offering for sin, because by Christ there is pardon for all that will believe on him. Faith in this Saviour is now my support;—my sins will he remember no more; the knowledge of him has given me peace;—it is because I have found him, that I am now so happy.’ Her mother replied, ‘Yes, my dear, we are all sure you are going to happiness.’ ‘But I could not attain heaven without Christ. It is only through him that our souls can be saved;’ then endeavouring to raise her head, she said with great emphasis, ‘Mother! we must go to the Father through the Son,—he ever sitteth at the right hand of God, making intercession for us.’—‘Jesus gave himself for us, that he might redeem us from all iniquity. If we will but believe that the Scriptures alone can point out the way of salvation, we shall there learn that we must pray for the teaching of the Spirit. He will teach all who ask, and then he gives us “grace for grace,” and Jesus gives us peace by the “Comforter;” it is he who has taught me, and who comforts and supports me under all these sufferings. How often have I said, Not one pain too much; and now they are as chaff before the wind,—they are nearly over,—but if more be appointed, peace and assurance will also be given, in a way I cannot describe; but it will be

perfect peace, for I can trust in him who has so often upheld me, "I will fear no evil, for the Lord is with me."

This avowal of her views and feelings, though spoken only at intervals, had nearly exhausted Maria's little remaining strength; her sister therefore proposed to read Revelations the 5th, but her ardent spirit did not permit her to listen in silence; at the 5th verse she again raised her head, saying, 'Mother, the "Lion of the tribe of Judah" is Christ Jesus. He was of the tribe of Judah, of the family of David, then in low estate, and Isaiah prophesied that he should be as "a root out of dry ground." At the 6th, 'Yes, Jesus was the Lamb slain for us.'

Her grandmother being now obliged to leave the room, her sister said, 'Maria, do not forget your usual custom, will you not give your grandmother a text?' The latter used many expressions of affectionate solicitude, to which Maria replied, 'Dear grandmother, "May the peace of God which passeth all understanding, keep your heart and mind in the knowledge and love of God through our Lord Jesus Christ."' The fervent Amen, uttered by Mrs. — as she quitted the apartment, evidently gave Maria much satisfaction: it was the last word she heard from the lips of this dear relative, as severe indisposition precluded her return to the bed of her dying grandchild, whom she had loved from infancy with such undiminished affection as had induced her twice to request that she might be committed to her watchful care.

After this exertion Maria fell into a peaceful slumber, and spoke but little during the day, but on entering the room in the evening, Miss P. was quite astonished at the energy with which she was addressing a poor woman (who had anxiously desired to see her), 'You must come to Jesus for salvation,—you must bring your sins to him for pardon,—there is salvation in no other,—you must pray for the Holy Spirit to teach you,—see what he has taught me, and what joy and peace he has given me in all my pain;—though you are only a poor

woman, the Lord has as much care for your soul as for the Queen's upon a throne—there is no respect of persons before God;—there is only one way of salvation for all;—high and low, rich and poor, shall all soon stand before his judgment-seat, but there is mercy for all, if they will but seek it in Christ; if they will but believe the all-sufficiency of his grace.'—Fearing that she would suffer from speaking with such earnestness, Miss P. interrupted her, when Maria exclaimed, 'Is that you? I am glad you are come, as I wish to tell you something; but first, tell poor Mrs. S. of God's love and pity towards sinners.'

After complying with this request, Miss P. united with her friends in enjoining silence, as Maria had now been speaking a considerable time with great animation. It was then decided, that her sister and the servant should remain with her during the first part of the night, that her mother, who was nearly exhausted with watching, might obtain some repose; but at eleven o'clock the symptoms appeared so alarming, that she was summoned. In about an hour Maria so far recovered, as to request her sister to read Isaiah vii. 10—13, and soon after (though frequently pausing from debility) said, 'Dear mother, these words were once a stumbling-block to me, I would not believe the express Word of the Lord, because I could not understand it,—but when the Lord told Ahaz "to ask a sign of the Lord his God, either in the depth or the height above," was it likely that sign would be a common thing?—No, it was sure to be something wonderful:—wicked Ahaz said, "I will not tempt the Lord," but he would not obey, and Isaiah reproaches him and says, "The Lord himself shall give you a sign; a virgin shall conceive, and bear a son, and shall call his name Immanuel." Mother, that means "God with us."' She then desired her sister to read Isaiah ix. 6: 'For unto us a child is born, unto us a Son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace.' When the verse

was finished, Maria added, 'Mother, this is our Messiah.' Being now unable to proceed, her sister asked whether she should continue reading. Isaiah liii. was selected, on which Maria made comments as often as her failing strength permitted her to speak; at the conclusion of the chapter she said, 'Dear mother, all this was fulfilled in Jesus Christ.'

After taking some refreshment and appearing revived, she said, 'Pray read St. John xx. 29.'—'Mother, it was from this passage I found such comfort: Thomas was faithless, and would not believe till he had seen Christ; but Jesus said unto him, "Blessed are they who have not seen, and yet have believed." I thought much about these words, I wanted to be blessed, and often prayed very earnestly that I might believe according to the will of God; and then, mother, I was blessed also, for I found Jesus was my Saviour.'

Though her weakness was rapidly increasing, yet so perfect was the possession of her faculties, that soon after one o'clock she said, 'Open the window, I think Miss P. is at the door.' Being told the hour, and reminded that her friend was not expected till three, Maria then entreated her mother to lie down and endeavour to rest, saying, 'Pray do so, and when you are all quiet, I think I can sleep too.' Miss P. arrived at the time appointed, and finding her in a most peaceful and apparently refreshing sleep, sat down and watched beside her, till nearly six, when on looking anxiously, to ascertain whether she had been disturbed by an unusual noise in the street, her forehead was observed to have become as white as marble, not the slightest movement was perceptible; she quickly, though softly, breathed, drew one faint sigh, and the redeemed spirit passed into the presence of God her Saviour."

It may be well to add that, although the name of the family to which Maria belonged is not mentioned, owing to a proper respect for the feelings of those relatives who are still ardently attached to the Jewish religion, and, unhappily, unable fully to appreciate the

motives which led Maria to wish to join the Church of Christ: the memoir is *in no degree a fiction*; but, on the contrary, states *facts* which may be relied on, as having occurred a very short time since in a considerable town in England.

To these instances of the remarkable dealings of God, in leading those of the house of Israel to learn those truths which enabled them to live and to die in peace and joy through believing, we add a short narrative of two others who are still permitted to serve God in this world by living to his glory. We take the account from the record which they have themselves published.

DR. FRANKEL, an eminent physician, gives the following statement concerning the circumstances which first led him to think seriously of the Bible:—

“About twelve years ago, I was occupied in preparing a treatise on the diseases of the skin, and, in doing so, a quotation in a medical work directed my attention to the oldest of all records concerning such diseases, viz., to that chapter in Leviticus which treats of leprosy. For a long, very long time, I had not read the Bible, and I had almost entirely forgotten its contents, with the exception of some of the more striking features in the historical parts.

The oldest written document possessed by man lay thus open before my eyes, and I do not deny it, although I may be called visionary or weak minded, that peculiar emotions filled my soul at the sight of that book. The mighty deeds, the sufferings, the misery, the ignominy of my ancestors, passed before my mind in phantom-like melancholy remembrance. Forty centuries have looked upon this book: it has existed during 4,000 years; it has defied all the changes, all the storms and attacks of time and of the world, and victoriously maintained its awful dominion.

I perused that chapter in Leviticus, and so I did the following; I could not but notice the striking contrast

between the language of the Old Testament, and that of profane writings. How short and concise is the description Moses gives of this disease, how few words does he use in comparison with the modes of representation employed in modern times! how exact in all its arrangements, and in general how widely different from the tone of the literature of medical science!

These considerations induced me to read at various times a chapter in the Old Testament, just as I happened to find it on opening the Bible. In the course of these biblical studies my mind became still more serious than before, and not unfrequently I felt a disquietude I could not at all account for. Those things which I had formerly considered to be the fables of the Bible, settled gradually down in my mind as matters of fact; it appeared no more to me to be the language of fabulous tales or of mythology, and my heart foreboded grave and awful truths as the result of these narratives. How very different are the eastern tales and poetry! My preconceived notions of poetry gradually vanished, the word of Scripture appeared before my eyes, naked and stern.

And if these narratives, these series of facts, laws, and ordinances, should, after all, contain truths which were not only intended for those ancient times, but remain and exist in full vigour up to the present moment?

This thought hung like a threatening thunder-cloud over my religious indifference. And if a comparison between the wit and subtlety of the enemies of the Bible, and the truth of the Old Testament, should lead to the same result as a comparison between modern medical literature and the above mentioned chapter in Leviticus? Has not the Bible always been zealously supported and revered by men who have given their life and all as a sacrifice for the truth of its contents? What degree of enthusiasm were the writings of its opponents able to produce? Can their anti-religious systems also count their martyrs, who willingly gave their life for the truth of their system?

My mind being thus assaulted on all sides, and my faith wavering between the Bible and the world, I could

find no better way to get rid of my difficulties than by painting to myself the existence of a ruling fate which influences all human concerns; so that public events, as well as the well-being of single states and individuals, are made to depend on the influence of a power of whose existence man could only entertain dark surmises; and while thus acknowledging the rule of fate, I was compelled to be satisfied with my position in the world, notwithstanding the dislike I felt to it.

But which way could I find to lead me out of this labyrinth? I thought it no better than the public declaration of a falsehood to embrace Christianity, an immorality committed in the face of the whole world. I could never think of taking such a step, considering and honouring, as I did, public opinion as a part of that mysterious power which I had no wish to provoke. Besides, as I did not yet think the credibility of the Old Testament to be evident and conclusively established, of course the New Testament seemed to me to be nothing but a fabulous fiction, as from my youth up it had always been pointed out to me as false, as opposed to the will of God, and as professing to give narratives of facts completely at variance with common sense.

After the political events of 1830, the desire of the Jews for a final regulation of their civil relations was expressed in louder terms, and throughout Germany the question of emancipation was frequently and publicly discussed. I was at that time a zealous advocate and promoter of this cause, continually endeavouring to defend the principle that an equality of privileges must necessarily follow an equality of obligations, and I had frequent negotiations with the authorities on the subject of this question, the speedy solution of which, I expected, must exercise a very important influence on the future civil position of the Jews in general, and more especially of my own children.

The emancipation of the Jews has been very ingeniously and skilfully advocated in numerous publications, by men possessing an intimate knowledge of the whole case, and the legal grounds for this measure

have been pointed out by evidence. Notwithstanding, this cause made no progress, and all the efforts of its Christian as well as Jewish promoters, were for the most part without effect. What could be the reason of this remarkable result, at a time when the different Governments were inclined to accede to the fair demands of their subjects, in a century boasting before all others of its humanity, and carrying high the standard of civilization? Perhaps the cause may be found in Mosaism itself? Perhaps Mosaism contains principles which do not harmonize with the fundamental principles of political economy; or, should Judaism in the course of time have deviated so far from the tendency of the Mosaic law as necessarily to produce the above result? Such questions unceasingly presented themselves to me, and what could be more natural than that I should hope to find the solution of my doubts by looking to their very source, viz., in the books of Moses?

But the more I became acquainted with Moses and the prophets, the more I was led to entertain forebodings, which afterwards grew to certainty, that I, as well as most Jews of my acquaintance, acknowledged a religion which had nothing but the name and the disadvantages of the institutions of Moses, but were certainly not capable of appreciating the spirit and true meaning of the whole Old Testament.

It is distressing, but true: the spirit of the law given on Sinai has disappeared, and Moses has become a skeleton. The worship and service of Jehovah dissolves into shallow, bottomless Deism. No God of an old covenant, no God of a new covenant, ever gave commands such as those which, century after century, we see in Judaism heaped upon and commanded those who sigh under their intolerable weight; the form of prayer now used in the synagogue or in the temple, cannot have been instituted for the worship of the God, whether of the old or of the new covenant.

The synagogue sticks to the letter, and would even wish to remove its followers from the influence of the march of intellect, beholding, and that justly, in every

innovation an inroad on their interest. It leans on tradition, on Cabala and Gemara, and in return for all the restrictions and humiliations imposed upon its pupils, gives nothing but the permission to turn a timid look towards Jerusalem; but they feel no comfort, no love, yea, even no truth in their prayer—next year to Jerushalajim! . . . As the synagogue directs the views and longings of the Jew towards Jerusalem, and cares little for political emancipation, so, on the other hand, the desires of those who attend the reformed services of the so-called temple, eschew Palestine, and look to the haven of their hopes—Emancipation!

Thus the religion of Moses is in the present day changed into a shallow Deism, whose God, a phantom of the imagination, exists in the fancy of individuals, and no where else, and being thus enthroned, must be changed into whatever form present necessity and exigency may require. . . .

Jehovah is by no means the God of our present orthodox ritual; for when and where has God Jehovah commanded this mass of nonsense, this miserable obscuring the plainest truths, this degradation of the most holy things possessed by man? Thus it is, that Infidelity floats along on the troubled waters of time; and I too floated along, passing by the dreary, comfortless shores of life, with no prospect before me, but that of being at length swallowed up in the quicksands of my own insufficiency. Thus it is that Deism seeks, and I too sought, for sophisms, amidst all the darkness of self-delusion, and the entire want of satisfactory principles. Thus it is that orthodox Judaism drags wearily its superstitions through the world, and retains nothing of the great truths which belong to it, but merely traditions. Thus it has wandered through Palestine, has survived the Assyrian and Babylonian Captivity, the crusades, the Inquisition, the scoffing of nations, the hobgoblins of the middle-ages, the Hep hep* bawling

* This term Hep hep, was the watch-word among vast numbers of the lower orders in Germany, some few years ago, who contemplated, and in some cases committed, the greatest excesses against the Jews.

of the mob, has extended its forty years' sojourn in the wilderness to four thousand years, and still it sleeps on in its dreary wilderness. But the pillar of fire or of cloud no more goes with it, and in Moses's place stands the Talmudist, with Tephillin and Zizith, with Kosher and Treffo (*i.e.*, with its phylacteries and fringes, with its distinctions about clean and unclean), and threatened me, and threatens all the rebellious children of Israel, who distrust his words, and refuse to believe his warnings, when he maintains that the sacredness of the Sabbath does not admit of a stone being thrown into the water, or a flower being plucked, or of writing a letter, and similar things, not one syllable of which is to be found in the Mosaic law; and every zealot pretends to be a minister of God, and would fain be regarded by his followers as one appointed to execute Jehovah's holy will. . . . Thus the troubled mind meets, on the one hand, the cold, rigid uncharitableness of Deism; on the other, it loses itself in a comfortless maze of human statutes, deprivations, restrictions, dead forms, and superstitions.

One single step would be sufficient to deliver from this restraint, from this miserable state—to embrace Christianity. But this path is closed against every one to whom Moses has proclaimed, from the very cradle, 'Thou shalt have no strange gods, for the Lord our God is one Lord.' Moses stands before the door of Christian Eden like the cherub with the flaming sword, and held me, and holds them, fettered with the rigid chains of the letter of the law."

It pleased God, however, in his great mercy, to enable Dr. F. to take this "single step," so important, so decisive in its results, and to understand that the law with all its terrors is indeed a schoolmaster to bring us to Christ.

"Hitherto I had but a very superficial knowledge of the Christian religion, and, in my opinion, as it is in that of thousands, the term Christianity was identical with Christendom. I considered the whole institution as a reform, called for by the spirit of the times, and sprung out of Mosaism, which, aided by

fortunate circumstances, had adopted its present form, and been able to maintain it. I looked on the founder of that religion as a reformer, who, like many of his predecessors and successors, had to expiate with his life his attempt to liberate his co-religionists from the fanaticism of priests and the tyranny of the Roman power. Whether his intention was noble or not, it was at least good, but his end was that of an unfortunate liberator. Viewing Christianity thus, it appeared to me to be like a meteor, which had taken possession of and maintained the brightest page in the history of civilization, and to which we owe our literature and scientific improvements. I considered, therefore, the lot of every one who had been born and educated in this religion as a very happy one, when compared with the embittered existence of the Jew, although I would not and could not reconcile myself to the Christian mode of worship. It was natural that I should look on every one who worships a human reformer, without being convinced of his divine mission and of his divinity, as either a hypocrite or a fool, whose religion was no better than idolatry, as adoration and worship belong to God alone. And in this sense I thought that Christianity could certainly stand no comparison with Judaism, which adores neither the patriarchs, nor Moses, nor any of the prophets, but conceives its prayers to be addressed solely and exclusively to the Creator of the world, the Almighty Jehovah.

I knew the New Testament only from Infidel writings, whose object it is to profane the sacredness of both Testaments by a great show of historical facts and by sarcastic subtlety. . . . In my thirty-eighth year I first began to read the New Testament. I entered with calm, manly consciousness on a field which had hitherto been known to me only from the writings of adversaries. I now entered upon the contemplation of that great event which has given a new form to the world—has caused so much blood to flow, which in so great a measure has called forth the ignominy, the tears, and misery of my ancestors!

The outward form of Christianity, its usages, customs, the Church and its position towards Judaism, but more than all the rest, the recollection of my early instruction, had given me the idea that this religion purposed the suppression of that of Moses, and I considered the necessary reaction in Judaism the cause of its continued existence. I accordingly, before I became better acquainted with the Bible, considered the oppression, the insult, the molestation which Judaism, under its negative opposition to Christianity, had to suffer, as the causes of its continued existence amidst the most hostile elements. I was, therefore, on perusing the New Testament, above all, startled at its continually appealing to the books of the Old, and thus finding my preconceived opinions of this new doctrine corrected. For instead of the supposed hostile tendency of the New towards the Old, I found, on the contrary, whole passages from the latter repeated in the Gospels as being the infallible Word of God; and what surprised me most, I found the 'Shema Israel,' 'Hear, O Israel! the Lord our God is one Lord,' (Mark xii. 29,) also here proclaimed, and even by Jesus himself, the first of all commandments. With the same words Moses had proclaimed the only God to the people, and to this same Moses Jesus refers, instead of seeking to supplant him, when he says to the Jews, 'There is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me. But if ye believe not his writings, how shall ye believe my words?' (John v.)

During six years I have zealously sought and searched in the Scriptures for this testimony; during six long years my reason had a hard struggle with Moses and the prophets, with the evangelists and the apostles; during six long years I indulged in useless inquiries and speculations about public opinion, morality, family, and historic truth; my thoughts often carried me to the graves of my forefathers, who had lived and died

as martyrs of their faith—had clung to Judaism, and now caused me to be rebuked from out of their graves, through the mouths of the living, as a recreant and apostate. Lassitude had nearly overcome my soul, when I was awakened to a deep sense of the necessity of prayer. It was very, very long since I had prayed from the depth of my heart; and, in general, how seldom are we able to pray fervently! but when we do pray, then the soul is raised in filial affection to God, and feels the presence of the Omnipresent in complete and hallowed seclusion from the whole surrounding world. O, sweet remembrance of those blessed hours, when the Spirit enabled me thus to pray! how sweet, how welcome death in such a moment of the highest spiritual elevation! The moonshine of tradition vanished gradually before my searching eye, and the outlines of the dim images appeared brighter and more distinct, and received form and life. Everywhere I found and felt the rich fulness of a living spirit! It was no more the poetic language of man—it is the Word of God manifest and revealed, which I followed. Bright sunshine radiated through the sanctuary of Scripture, and the Lord quickened and comforted the weary and oppressed. I was in the Spirit in Peniel, ‘and my life was preserved.’”

DR. CAPADOSE has complied with the urgent request of his friends, by narrating the manner in which it pleased the God of all grace to bring him to a knowledge of himself. Speaking of his first beginning to inquire concerning the truth of Christianity, which he had altogether rejected until that period, he says:—

“One day that I happened to call on my intimate friend who had lately been married, I found he had just received a letter from the celebrated professor with whom he corresponded on literary subjects. ‘Would you like me,’ said he, ‘to read it to you along with the beautiful verses he sends me?’ ‘With all my heart,’ I

replied. The verses, in which he forcibly and feelingly described the glorious hopes of Israel, were, in fact, sublime; they ended with the words:—‘Friend, be a Christian, and content I die.’

At these words, pronounced in a half-whisper, I felt my indignation rise; my friend, it struck me, was not shocked as he ought to have been. ‘Beware,’ said I, ‘there is a plan laid to seduce us;’ and immediately took leave of him. The whole of the way my soul was absorbed in these reflections. I could not conceive how a man of such profound science could believe in the Christian religion, nor how he, who for many years had been on terms of such intimacy with us, and yet had never uttered a word on the subject of Christianity, who seemed not even to have had so much respect for the Old Testament, should of a sudden take it into his head so to address my friend. With a naturally suspicious heart, I could see nothing in all this but a clever attempt at seduction, and I was pained to think that my friend did not participate in all the indignation I myself felt.

Dating from that day, I took up the Word of God with the intention to examine it fully, and my friend on his side did the same. From thenceforward, during every walk we took together, the conversation turned on the passages of Scripture which had fixed our attention most. Beginning with the Gospel according to St. Matthew, I was much struck in observing that even this Evangelist, from the very commencement, far from subverting the authority of the Old Testament, on the contrary made it a foundation on which to build, and seemed only desirous to make the *oneness* of the two Testaments appear by the accomplishment of the prophecies.

Thus we spent several months, when, encouraged more and more to follow on in researches which became daily more interesting, we resolved to carry into effect what we had attempted some years before, but with very different motives and dispositions, namely, to meet as often as we could, to read together, and interchange our doubts and reflections. In order

to this, we withdrew to a room apart in my father's house, and it is not without deep emotion and devout acknowledgment of God's goodness and wisdom that I recall to my mind those happy moments—those sweet and blessed hours spent as in the presence of the God of our fathers. Our zeal and interest increased as we went on. My mind, wearied with unfruitful investigations, now beheld a vast new field opening before it, on which it threw itself with a resistless impulse, which I have afterwards recognized as that operation of the Heavenly Father's love, by which he draws to his well-beloved Son the souls he wills to bless. In my case this was a fact, an experienced truth, before I had ever heard preventing grace or election spoken of. This meditation on God's Word became at length one of the most urgent necessities of my heart. It was not enough for me to know the truth, I felt that I must possess it, and live on the substance of it. Although I could not well discern as yet what was passing within me, yet I can remember to have had moments of delight arising from the conviction, that in the course I was following there were visible marks of the Divine assistance and protection.

One day that my friend and I were together, occupied as usual with our researches, my brother surprised us; he noticed on the table, beside an open Bible, a work in Spanish, being the only human composition that we read along with the Bible. He opened it and read the title, which ran thus:—'Defence of the Christian Faith,' by Professor Heydeek. He read the first words only, 'Defence of the Faith.' 'What are you two always about,' said he, laying down the book; 'would you become rabbins?' Then changing the subject, he withdrew. Here we recognised the Divine protection, for had my brother read the whole title, we should have been found out, or at least the suspicions of the family would have fallen on us.

On another occasion I found myself in my uncle's library, and ever eager to meet anything relating to the subject which never ceased to occupy me, I im-

patiently passed my eyes over the vast heaps of books, in order to discover something, if possible, which could speak to me of Christianity. At length I found a large folio, entitled 'Justini et Philosophi Martyris Opera,' 'The Works of the Philosopher and Martyr Justinus.' Though that writer was then quite unknown to me, the title martyr led to the expectation that I might find something in his works that bore upon Christianity. Opening it, the first article I fixed my eyes upon was the dialogue with Trypho, the Jew. I read it eagerly, and found it contained a succinct exposition of the Messianic prophecies, which were very useful to me. Here, too, there was a very evident instance of the Divine protection, my soul was struck powerfully. One night I was reading in the prophet Isaiah; on arriving at the fifty-third chapter, I was so much struck with what I read, and so clearly perceived in it, line for line, what I shall read in the Gospel about the sufferings of Christ, that I really thought I had got another Bible instead of my own. I could not persuade myself that this fifty-third chapter, which may so well be called an abstract of the Gospel, was to be found in the Old Testament. After reading it, how was it possible for an Israelite to doubt that Christ was the promised Messiah? Whence could so strong an impression have come? I had often read that chapter, but this time I read it with the light of God's Spirit. From that moment I recognised plainly in Christ the promised Messiah, and now our meditations on the Word of God assumed quite a new character. It was as it were the beginning, the dawn, of a magnificent day for our souls; the light shed more and more upon us of its enlivening beams, enlightened our minds, warmed our hearts, and even then gave unspeakable consolation. I began to perceive the reasons of the enigmas so often occurring in life, and which, till then, had occupied me rather in the way of fatiguing and distressing, than of tranquillising and instructing me. All things around me seemed to revive, and the object and interest of my existence underwent a total change. Happy days, blessed by the consciousness of the

Master's presence! Never shall I forget you! I can seldom peruse the account of the journey of the two disciples going to Emmaus, without recalling those days on which my friend and I used to meet and walk together. Like them we can say, 'Did not our hearts burn within us while he talked with us by the way, and while he opened to us the Scriptures?'"

But as is so often the case, Dr. C. was called to endure much painful opposition and severe persecution. His uncle, who had always been extremely kind to him, as well as his father and mother, did not understand his motives, and were not reconciled to his proceedings. Speaking of the treatment he met with at their hands he says:—

"My uncle was accustomed, after dinner, to read the newspapers aloud. One day, when as usual I was seated opposite to him in a state of extreme dejection, he read out, as news from Hamburgh, to the following effect:—'We have witnessed a very interesting event. A rabbin, after having announced to his fellow-religionists in the synagogue, that an attentive examination of the prophecies had given him the profound conviction that the true Messiah had come, and having publicly confessed his faith in Christ, has been lately baptized in our city, and received as a minister of the Gospel.' On which my uncle added these words, made so remarkable by the position in which I was placed:—'You know my way of viewing things; if this person has acted as he has done from any views to his own interest, he ought to be despised; but if from conviction, he deserves our respect.' Souls who possess sensibility, Christian souls, who can sympathize with the warmest affections of persons like yourselves—no, I never can describe to you all that passed in my soul at that solemn moment! I felt as if the floor shook under me, and in the transport of my joy, I leaped upon the neck of the worthy old man, saying, 'My uncle, yes; it is God who makes you feel thus; know that he whom you love with a father's tenderness, and whom you call your son, is in the same case with the rabbin.' I had pronounced these words in such a tone,

and in such agitation, that my poor uncle, speechless and frightened, thought me out of my senses. He made me sit on his sofa, and having gone out for a little, as if to allow me to come to myself, he returned and spoke of something else. But I was too much absorbed and agitated to pay any attention to what he said; I communed in silence with the God of my deliverance: for on that occasion I felt his presence, as if, so to speak, I could have touched him. It was the presence of the Adonai of my fathers which supported me, and which from that day enabled me to feel a comfort never experienced until then, a joy and strength I never had known before.

Meanwhile, I could see that my uncle, although troubled with what had passed, had not attached the importance which they deserved to the words I had used. Accordingly, I resolved, after strengthening myself in my God, to repeat my declaration to him on the day following. We were at table alone as usual; my uncle seemed a little pre-occupied with his own thoughts, but, notwithstanding, was on the best terms with me. When dinner was removed, I entered upon the subject, but this time with calmness and firmness, saying, 'I observed with pain that my declaration of the preceding afternoon had not been rightly understood; and that this made it necessary that I should repeat it, as in God's presence, and in the hope that one day he himself would see and own the truth.' He could now no longer shut his eyes to what had taken place, and a most heart-rending scene followed. He beat his breast, lamented he had been born, and cried out, in the bitterness of his soul, that I was going to send his grey hairs with sorrow to the grave. These reproaches went to my heart; but the Lord fortified me, comforted me, and bestowed upon me the grace to give the dear and venerable old man such marks of love and tenderness as somewhat calmed him.

But it happened one day that being alone with me, my unhappy uncle seemed particularly bent on grieving me with his bitter and pungent ironies. I spoke not a word. Emboldened or irritated by my silence, he

ventured to pronounce a blasphemy against Him who had become the object of my adorations, and the abundant source of consolation to my soul. It was now my time to speak. I rose, and placing myself before him, — ‘It is enough,’ said I; ‘till now, I alone have been the butt of your sarcastic and injurious language, and God has enabled me silently to submit to it; but you now begin to blaspheme you know not whom. Beware; for I declare to you before God, who hears me, if you continue to speak thus, I leave you this instant, and, although I possess nothing, never will I appear again in this house.’ I was determined to keep my word. The firm and unusual tone in which I pronounced these words—for I may say it was the Spirit of God which prompted me to use them—produced its effect. Whatever afterwards might have been the trials and tribulations I had to endure, never was the unhappy old man’s mouth opened in my presence to blaspheme the name of Christ. Join with me in giving glory to God, all who read these lines, for it was he who on that occasion displayed his faithfulness to one of his poor children.

Yet my family were inconsolable on discovering that I persevered in my resolution in spite of all they did to turn me from it, and the hard measures I had to endure went on increasing. It was a time of the most severe trial to my soul. Seldom did I meet any of the family, whether in my uncle’s house, or in that of my parents, without having to endure painful observations. One day in my father’s house, my father himself, whose fiery temper had often broken out against me, took my arm and led me into the bed-room of my poor dear mother, whose sorrow had made her ill. I saw her seated in a corner, absorbed in deep distress. ‘See,’ said he, ‘it is all your doing; you are the murderer of your mother.’ It may be conceived how much this shook me. Never did I feel so overcome, and I must confess, that what persecution had never been able to effect, was at length brought about by the tears and sufferings of my poor mother. My faith was shaken, and I felt that the safest means was to take to flight:

for a time I had a dreadful struggle within me; at length I suddenly retreated from the chamber, and fled, as if frightened at myself, from my father's house. I ran along the street, I knew not whither, but my steps hurried me towards one of the gates of the city. Who knows what might have been the conclusion of such a day, had I not been arrested by my Saviour's arm! Hardly had I put my foot on the bridge, when a beautiful rainbow appeared to unroll before my tearful eyes, and fixed my attention. Catching at the sign of the Divine promise, I said to myself, There, there is the God of the everlasting covenant! and at that moment my anguish was calmed; my faith received strength, and the Holy Spirit shed the balm of consolation into the wound of my heart. Weak in body, yet I felt sustained within, and retracing my steps, entered my father's house again, calm and submissive. Christ had said to the storm, 'Be still,' and suddenly there was a great calm!"

Dr. C. was, after full consideration of the important step he was about to take, admitted into the Christian Church by baptism. He says:—

"Kneeling before the God of our fathers, who is the true God, Father, Son, and Holy Spirit, we had the unutterable joy, all unworthy and miserable sinners as we were, to receive on our foreheads the sign and seal of the covenant of grace, and to confess, in the midst of the Christian Church, the ever blessed name of the great God and Saviour who had come to seek us when we were lost! Glory be to God!"

We add the account Dr. C. gives of the death of his brother, who was led to confess his faith in Christ at the close of his life:—

"Soon a nervous fever declared itself, accompanied with a most alarming apathy and distate for life. As soon as I had visited my patients, I went to his bedside, and watched him by night. On the third day he called me: 'Are we alone,' said he, 'is our mother gone? Well then, listen to me—I am about to die.' Crushed with grief, and unable to answer, I made an effort to say two words to fix his thoughts on the state

of his soul. In fact, he refused taking any more medicine; and on my observing that, nevertheless, it showed great unthankfulness to God to neglect the means of recovery which his bounty provided, 'True,' said he, 'and I desire to pray that he would remove this culpable indifference.' *I fain would pray*,—these words, coming from my brother's mouth, gave me joy in the midst of grief. And, in fact, he did set himself to pray in a whisper, and among other things I heard him ask of the Lord that he would enable him from that time forth to live to his glory, should he recover. Meanwhile the disease made rapid progress, and his sufferings became terrible. It was then that he spontaneously exclaimed, 'Oh, my mother! hitherto you have not believed any more than myself that there is a devil, but now I feel his fiery darts, and they pierce my very heart.' As he uttered these words, I stooped to that beloved head, saying, 'I conjure you, pray to God in the name of Jesus Christ. He only has overcome Satan, and can and will deliver you.' He then passed several hours, as if half asleep; but on the morning of the sixth day of the disease, he took up my hand, and said, 'My brother, there is no more hope for such a sinner.' It was the moment to open to him all the treasures of the Gospel of grace. 'If you, indeed, feel yourself to be such,' I firmly replied, 'believe in Jesus Christ, and thy soul is saved.' He replied not a word, all power of utterance being taken from him by the excruciating pain he suffered from time to time. Ere long, I observed him intently occupied, and gazing continually on the same point. 'Brother,' said he, 'I see before me two ways: on the one I perceive but corpses, and men dressed in black, but on the other, persons in long white robes! and,' added he, with an expression beaming with joy, 'I see our dear father among the last.' (Rev. viii. 13.) My brother, in so far as I know, never had read the book of Revelations.

At length there came all the symptoms of approaching death. An entire prostration of strength. Convulsive drowsiness. He passed several hours of the morning with half-closed eyes, and speech-

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less. Deep stillness filled the house; my poor mother was upstairs with my sister and a friend of my brother's; nothing stirred. I left the bed of suffering for a moment, and went into the room adjoining to prepare something to drink for this beloved object of my heart, when all at once I heard a confused and piercing noise issue from the sick room. I ran in haste and beheld my brother, with the paleness of death on my lips, placed half upright in his bed, and holding with a trembling hand the curtains half open. He called to me with a strong voice, but in a very peculiar tone,—‘Call, call my mother, call my sister; I die—but, I believe in God the Father, Son, and Holy Ghost: I believe in Jesus Christ, my Saviour; he is Master, King of kings; all must come to him; Europe, Asia, Africa, and America, are his; he must reign over the whole earth;—let it be announced in the synagogue that I die in his name.’”

We trust that these instances will suffice to show that there is faith in Israel. Although many may reject the testimony of Jesus, we see in the holy lives and happy deaths, in the patience and perseverance of others, an abundant testimony that the Gospel of Jesus is the power of God unto salvation in those that believe, both Jews and Gentiles: and we hope that those who read these pages, will be led to join in saying with those of whom we have been speaking, “Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. Glory to God in the highest, peace on earth, good will towards men.”

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